The Self- A Frontier Concept

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The Self— A Frontier Concept

by

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THE SELF—A FRONTIER CONCEPT

By The Rev. Frank Dossetor,
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The Guild of Pastoral Psychology exists to explore the territory which is partly ruled by the priest and partly exploited by the analyst; and as occurs sometimes in typography the same feature has a different name when viewed from a different standpoint. In choosing the Self as a landmark common to both Theology and Analytical Psychology I am only partly influenced by the fact that Jung says the Self is sometimes imaged as Christ and that Jesus uses the term as a synonym for integration, as in Luke 9:25, where he remarks:

What will a man gain by winning the whole world, at the cost of his true self? (N.E.B.).

I think I am more affected by the fact that in both disciplines the Self is regarded as the ultimate motivating power. But let us begin with a few definitions from Jung before trying to find the equivalent in Christian teaching.

Here we come upon a problem, for sometimes Jung talks of the Self as if it were the totality of the Psyche and sometimes as if it were just the nucleus. Yet I think we need not be delayed long here, for in the case of a hen's egg the nucleus develops into the whole, and what was at first just a speck in a mess of white and yellow, becomes after the incubation period a creature with a beak, claws and embryonic feathers. If the nucleus can become the whole in a chicken's world, then the nucleus can grow into the whole personality in the sphere of the psyche, allowance being made for the fact that that which occurs frequently in poultry, very rarely happens with human beings, and because we can expect to hatch out a Plymouth Rock, that is no reason for thinking you will achieve personal integration in this life.

In case you think I am taking a hypothesis too literally let me say that Jung was quite definite that the Self did not exist except in the form of an explanation. The Psyche behaved as if there were a driving force; and in dreams and in fantasies the Psyche provided images of this source of energy; but according to Jung you need not concentrate your attention upon it for in essence it is unknowable. Indeed Jung did not like talking about God

as an ontological Reality for to him the business of psychology was with the image of God in men's minds or the God-archetype. In fact he believed in God. In the celebrated interview with John Freeman he said that he knew God. It just did not become him as a psychologist to discuss His reality, for his work was with the effects of God in human life.

In some way the status of the Self is analagous to that of the gene. Genes occur in chromosomes, which as their name implies are visible bodies, threads in a nucleus, which can be coloured. No one has ever seen a gene which is postulated to account for the chromosomal department of the nucleus. A gene is a command: "Be blond", "Be bald", "Have Haemophilia" and "Harden your Arteries at Sixty-five". What is an interesting area for discussion is whether these genes control or influence bad temper, musical ability, determination, and the capacity for becoming a saint. We have a Guild pamphlet which sees a connection between mysticism and schizophrenia, so maybe genes have a voice in our behaviour and are not confined to ordering our physical features.

Jung thought that the archetypes were the psychic counterparts of the instincts. To mention the word "instinct" is to invite snorts and possibly fragments of chalk, for it is now a dirty word, possibly because it was so popular in the twenties. I agree that it is better to confine the word to insects, for the sex instinct in a wasp is so different from the mating impulse in a human being that you only cause confusion by using the same word for both. On the other hand MacDougall was not talking nonsense. We know what he meant when he said men go to a football match to satisfy their gregarious instincts; and we know what Otto Weiniger meant when he said women have a match-making instinct, an urge to pair people off for reproductive purposes. I think we can make sense of Jung's finding a connection between the sexual drive and the animus-anima figures in dreams: the latter appear when the former is working; or when the latter finds a screen to rest on, there is a tumult in the water-pipes below the floorboard.

Now if we think of archetypes as the counterpart of instincts and agree that the Self is an archetype, of what

can it be the psychic reflection? Tentatively I suggest it is the image of the DNA nucleus which can under ideal conditions become the whole. I suggest that the Self is the image of that genetic constellation that makes us the individual we are; and I should like to quote from Marshall Cavendish, "Heredity, Family and Society," p. 12:

"Chromosomes consist of the hereditary substance, deoxyribonucleic acid, DNA, and various proteins. DNA is a long molecule made up of a chain of four repeating units called nucleotides. The DNA molecule is precisely replicated at division so that the sequence of the nucleotides is preserved. DNA directs protein synthesis, since the sequence of the bases determines the sequence of the amino-acids that go to build up the proteins. Since the proteins are the basis of the enzymes, the cellular catalysts, as well as important structural components of the cell, DNA determines how the organism will develop and what attributes it will have."

Each of us is unique on account of the arrangement of his genes, and the Self too is unique in each separate person. This is the resemblance that I see between DNA and the Self in each one of us. Perhaps now is the time to state the relationship between the Self and the other constituents of the Psyche—the Ego, the Shadow and the Anima, and I shall quote from Jung where I can.

"Ego: by ego I understand a complex of representations which constitutes the centrum of my field of consciousness and appears to possess a very high degree of continuity and identity. Hence also I speak of the ego-complex.

"The ego-complex is as much a content as it is a condition of consciousness, since a psychic element is conscious to me just in so far as it is related to my ego-complex. But inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex amongst other complexes. Thus I discriminate between the ego and the self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality: hence it includes the unconscious psyche. In this sense the Self would be an (ideal) factor which embraces and includes the ego."

In the volume entitled "Aion" Jung argues again that the Ego is subordinate to the Self "and related to it as the part is to the whole." He says that not only can the Ego do nothing against the Self but it is sometimes assimilated by unconscious components of the personality. He adds that "individuality attaches to the ego as one of its main characteristics. Although the numerous elements composing this complex factor, are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional colouring, and scope."

According to Jung one is entitled to use religious imagery when discussing the Self, for that is what the Unconscious does in dreams and works of the imagination. In Aion (Collected Works Part 2 of Volume IX on p. 224) we read:

"From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, room, vessel. Another variant is the wheel. The former motif emphasises the ego's containment in the greater dimension of the self; the latter emphasises the rotation which also appears as a ritual circumambulation."

Because of its authority over other elements in the psyche the self has a certain numinous quality. "This archetype", writes Jung, "produces a symbolism which has always characterised and been expressed by deity."

In Symbols of Transformation Jung writes:

"Christ, as a hero and god-man, signifies psychologically the Self, that is, he represents the projection of the most important and most central of the archetypes. The archetype of the Self has, functionally, the significance of a ruler of the Inner World, i.e. of the collective unconscious. The Self, as a symbol of wholeness, is a coincidentia oppositorum, and therefore contains light and darkness simultaneously. In the Christ-figure the opposites which are united in the archetype are polarised into the "light" Son of God on the one hand and the devil on the other.

"I am therefore of the opinion that in general, psychic energy or libido creates the God-image making use of archetypal patterns, and that man in consequence wor-

ships the psychic force active within him as something divine. We thus arrive at the objectionable conclusion that from the psychological point of view, the God-image is a real but subjective phenomenon. As Seneca says: 'God is near you; he is with you; he is within you'; or as the First Epistle of St. John says: 'He who does not love does not know God, for God is love' and 'If we love one another, God abides in us'."

The Self then is the pattern in the Unconscious which with luck will organise all the constituents of the psyche into a whole; this can then be observed by the ego—that tip of consciousness, that point where Thought turns back on itself and reflects. The Self has a purpose. The Self is a drive towards wholeness. The Self is that which makes one individual different from another; and to some extent the Self is like that sense of Duty about which Wordsworth wrote an Ode:

> Stern Daughter of the Voice of God!
> O Duty! if that name thou love
> Who are a light to guide, a rod
> To check the erring and reprove;
> Thou, who art victory and law
> When empty terrors overawe,
> From vain temptations dost set free
> And calm'st the weary strife of frail humanity.

Wordsworth associates the rule of Duty with love:

> Serene will be our days and bright,
> And happy will our nature be,
> When love is an unerring light
> And joy its own security.

Yet though Duty may be loving when obeyed she is not a permissive goddess and insists on the surrender of chance desires and the acceptance of boundaries to freedom

> Through no disturbance of my soul,
> Or strong compunction in me wrought,
> I supplicate for thy control;
> But in the quietness of thought;
> Me this uncharted freedom tires;
> I feel the weight of chance desires:
> My hopes no more must change their name,
> I long for a repose that ever is the same.

The Self is that illuminating yet reproving part of the personality that pushes a person towards his own authenticity. The Self is the pattern of the grille at the bottom of the personality through which flows libido or psychic energy to stamp an individual in a unique way by organising all the other constituents of the psyche. The Self is like some magnetic mould which when switched on makes the other parts of the personality fall into place. The Self is that which makes us genuine by weaning us from false models and saving us from false faith, that "mauvaise foi" about which Sartre writes with such distinction. But what form does this concept take in Theology? If libido has its counterpart in Grace, what is the theological equivalent of the Self?

There are two passages in Scripture which deal with a concept similar to the Jungian Self. First let us look at the Epistle for Christmas Day in Tyndale's matchless prose:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Hebrews I:1.

Here the key words are "the express image of his power" (as Moffat renders it "stamped with God's own character") which echoes Genesis 1: 27.

"So God created man in his own image, in the image of God created he him; male and female created he them."

If all persons, owing to the possession of reason, are formed in God's image, then Christ, who is the exact image of God, gives precision to that generalised reasonableness which differentiates human beings from the animals. But if we are only genuine when we reflect Jesus, does this mean that we are all alike and that individuality is an illusion? Not necessarily so—the concept of Christlikeness allows for enormous diversity within certain limits. Con-

fining oneself to the Anglican communion one can say that George Herbert, Dr. Johnson and Christina Rossetti were Christ-like, yet how different they all were from each other; and these three were literary figures. If you took Christ-like soldiers and engineers, businessmen and football players the diversity would be yet greater.

Sometimes a concept becomes clearer when employed negatively. What is it like to be unChristlike? I suggest that Genghis Khan and Adolf Hitler were unlike Jesus, particularly because of the pleasure they took in killing other human beings. We rightly term these two men inhuman, implying that their cruelty makes them subhuman, and monsters or beasts. Therefore this negative evidence allows us to say that to be Christ-like is to be truly human; or that there is a deep relationship between the characteristics exemplified by Jesus and our own genuine humanity.

The second passage I would quote is James 1, 22-25: "But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Here Christ is conceived as a mirror which reflects your genuine soul or true self. He is also termed that which is a "coincidentia oppositorum" to delight Dr. Jung—the perfect law of liberty: He is the controlling power which liberates; and by relieving you of chance desires, He helps you do what you really want to do.

But let us think expansively about that mirror.

Were there to be some community so deprived of amenities that in the whole village there was only one looking-glass, and to preserve it from being sun-spotted it was put on show only once a week, then a lot would depend on the use you made of your approach to it. Should a girl with red hair and a tendency to corpulence pose in front of it, she would be wise to order a green

dress with vertical lines on it. Should she forget her reflection and buy a pink dress with rings she could be quite a sight.

Similarly if in a Church service a person is so shown Christ that he sees himself for the first time, he will be a fool if he forgets that revelation of his own pattern and models himself on someone else. He can only be free if he conforms to the image of himself which he glimpsed when listening to the words of Christ. The law of liberty for each one of us is the concept of oneself which one gets when ostensibly worshipping Jesus, for Jesus is both a window and a mirror. Through Him we look to God, and yet in Him we see ourselves, and the paradox is resolved when we remember we are made in God's image and Christ is the exact image. George Herbert wrote:

A man that looks on glass,
On it may stay his eye;
Or, if he pleaseth, through it pass,
And then the heaven espy.

To this verse we may add a gloss to bring out the corollary:

Christ is a window clear
Through which you God detect.
When you choose your career,
It will your Self reflect.

In other words we see our souls or our true selves not with our eyes but with our feelings. There are certain groups in which only our cynical or superficial selves are experienced; there are other places where only our erotic or lascivious selves express themselves; there are meetings in which we make ourselves into replicas of other people, denying our own uniqueness. Yet in so far as we are human beings and not orang-outangs we shall all be alike; we shall be alike in our resemblance to Christ, and Christ can sometimes be short-hand for generosity, courage, kindness, sincerity and humility before God, and just as there is an infinite number of ways in which one can be brave, so to share a Christlike quality need not mean one's becoming a stereotype.

To see Christ as the image of God and so the image of your true self is not in any way to deny the rich variety of human nature, for Christ is like a convex mirror which

gathers into itself reflections from the whole universe, a fact hinted at by the sublime Leibniz, inventor of the calculus and of the phrase that this is the best of all possible worlds. He talked of a chief Monad which could reflect all of us lesser monads as we are inclined to reflect each other. So it is that we can be like Christ and also be a soldier, a mother, an artist and an agitator (Simone Weil might add "and even an atheist", for she said that there were some pious atheists who adored the impersonal aspects of the Deity). Our gifts, rooted as they are in our genetic inheritance, differ, but our basic humanity does not, and though Goodness, Truth and Beauty (three old attributes of God) are simple things, each can be embodied in artefacts or institutions in an infinite variety. If the Church liturgy is a mirror which reflects Christ on the congregation, if the fellowship of the Church helps to make members identify with Christ, what precisely is the mechanism whereby this happens? Let us look at the liturgy first.

Outsiders who drop in to a Church service are often surprised to find that all the prayers boil down to a simple plea for help, and their astonishment is augmented by the discovery that all the various feasts have the same basic message. But then if God is one, and the world is a unity and all human persons are turned out on the same lathe, you might expect a certain comfortable monotony about worship. Anyway the Christian doctrine of the Self can be distilled from the ceremonies of Christmas Day, Easter Day, Ascension and Whitsun.

At Christmas we think of the stable-cave at Bethlehem, where beasts, like brute desires in a human being, blunder about getting in each other's way. Then Mary enters and hangs her lantern on a rafter and as she produces her baby and cuddles the Christchild the animals fall into an orderly circle, the bull no longer blustering, the hens fluttering no more, the goat less lascivious and the sheep not quite so vague and wool-gathering; where there was chaos there is now order; and just so when Christ or Charity becomes the ruling principle in a converted heart, there instinctive drives become organised constructively. The manger scene is a symbol of the Self in action.

Christ dies upon a cross, but God, setting the seal of His approval on an honest and kindly life, raises him to direct His Church; so when the Ego is thwarted, the Self has the opportunity to heal the divisions in the personality and bestow on an individual a new lease of life. This was stressed by St. Paul, who wrote in Romans 6: "Christ being raised from the dead dieth no more: death hath no more dominion over him. Likewise reckon we also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord." In I. Corinthians he writes: "For as in Adam all die, even so in Christ shall all be made alive," a sentence which could be interpreted: there is an inspiration in the Self which cannot be known while we are identified with the Ego and fixed rigid by its prejudices.

Jesus goes out to the Mount of Olives with his chosen friends. Suddenly He begins to float upwards to be swallowed by a shining cloud, but as He ascends He says: "Now this is goodbye. From now on you are on your own. So do not wait about expecting Me to come and solve your problems. Soon you will find you have an inner guide and He will assist you to make decisions which will enable the Kingdom of God to operate in the world of man."

Here the departure of the Embodiment of the Christian Code is the condition of ordinary Christians acquiring good value judgements and knowing just which activities are worth pursuing. This could be expressed in psychological language in such words as these: when a person ceases to manage his affairs by such Ego-wisdom as he has acquired through the conventions of his society, he may find he has inside himself a capacity to make original moral and aesthetic judgements; and indeed he may experience a new kind of comfort and find he can understand the meaning of the word "holiness". This recalls the Collect for Whitsunday when Anglicans ask God to grant them "by the same spirit to have a right judgement in all things and evermore to rejoice in his holy comfort." When the Self is allowed to speak through religious ceremonies, then the person acquires right judgements and discovers a new form of consolation. Indeed the concept of the Self is a key to these feasts.

It is equally useful when we come to the parables and

the Bible tales. For instance you could take the story of Jonah and the whale as a parable of a man who runs into disaster because he will not obey the admonitions of the Self; the latter implies that his true development can only take place when he goes to Nineveh to tick the people off. In the belly of the fish he repents, and, on undertaking to fulfil his vocation, gets flung out on the Syrian shore in time to catch the camel train to Northern Iraq,

The prophets also feel that they must obey a voice which will save them in another dimension, even if it consigns them to death by stoning in this one. Amos was no idiot: he knew that if he denounced the extravagance of the upper classes they would try to liquidate him. He knew he would be understood when he denounced those who caused the "seat of violence to come near" when lying on beds of ivory, munching the lambs out of the flocks and listening "to the sound of the viol." But he felt it would be psychological death if he did not use his talent which was also his superior function. He really did not have an option. It was prophesy or perish. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

The man who buried his talent is the key figure in that parable. He was consigned to outer darkness for having refused to listen to the prompting of his Self and to make the most of his genetic inheritance or of his circumstances, whether environmental or accidental. Perhaps he had a literary flair which he had decided to ignore, or maybe he had anima-problem in whose solution he showed no interest, or possibly, like the priest in another parable, an ailing man came to live next door and he always passed his house on the other side. It was his not heeding his innate gift or neighbourly duty which ensured his punishment.

St. Paul was a man with a rock-like Ego which denied entry to any suggestion from the Unconscious that Stephen might be a good man and that all his—Paul's—rituals might be as silly as they were ineffectual. When the psychic explosion occurred on the Damascus Road he was informed that it was useless kicking against the goad wielded by the Self, and when he agreed, his new lease of life and new insight into the realm of values received

matchless expression in the hymn to love to be found in I Corinthians xiii.

I could go on through Christian Europe mentioning Dante, Bunyan, Shelley, Hopkins, Pascal and of course Kant as men whose message could be decoded and summarised through the Jungian concepts of Ego, Shadow, Anima and Self; but I shall mention only one, Carlyle, and I do so because his picture of the soul is a corrective of the over-introspective, too passive description given by literary people and psychologists. To him work on the soul entailed work in the fields, and our problems were solved as we worked and not when we lay on a couch in our spare time. I am not against meditation in a monastery or dream discussion in a darkened room, but we need also to respect the tough Scots peasant who considered that a person was only human when he was on a job.

"But indeed Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Most true is it, as a wise man teaches us, that 'Doubt of any sort cannot be removed except by Action'. On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: 'Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer.' "

If the essence of Christianity lies in the doctrine of incarnation or the making actual of the ideal, then Carlyle was profoundly Christian. As you became mature you would realise that your America or ideal land was here or nowhere; and the way to realise this was to get down to some practical work. This was why he glorified work, and said: "Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it and will follow it." He then compares the discovery of a job which is in line with your talents to the digging of a free-flowing channel through a sour mud-swamp. The water is drained from the pestilential reeds to leave you with a firm meadow.

There is book knowledge and there is the knowledge that comes as you work on a project; and it is the latter kind that strengthens the personality by removing doubt.

"The knowledge that will hold good in working, cleave to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all a hypothesis of knowledge; a thing to be argued of in schools, a thing floating in the clouds, in endless logic-vortices, till we try and fix it."

Is not all this talk about a life-purpose, a redeeming occupation and a task which teaches you how to acquire harmony while ostensibly only imparting skills, talk about the Self? The Self is that part of the personality which gives meaning to the whole, and it can only be understood as you obey its injunctions, like those ten lepers who were healed as they walked to report to the priest.

I mention Carlyle of all the writers in the Christian tradition, although he belongs to the Left and the Low, because he implies that it is through our work that we experience the Self; and I think this is a valuable correction of the notion that it is through love and meditation that we acquire this knowledge.

"Jesus said in John 4: 34: "My meat is to do the will of him that sent me and to finish his work" and Kierkegaard implies that we exist in a more real manner when we leave the stage of an aesthetic observer to become a committed and a moral man taking an active part in the public life of our country, though we can become yet more authentic if we develop a personal relationship with God through faith. Carlyle is not concerned with this third stage, but he does say that until we are on the job we are not quite real. It is work which integrates us; and our self-knowledge grows as we forget our egoes in some absorbing work which puts us under strain. The word strain has two meanings: it can mean stretch to breaking point and it can mean sift and filter; and both of these meanings can apply to work as a revealer of a person's essence. A task can let you know the limits of your powers and also rid you of all that is superficial and not properly yours. It is because of this power to show us our capacities and to enable us to get rid of extraneous accretions that work is what Christ said it was: our spiritual food.

So far I have tried to show a connection between the analyst's theories and the doctrines of the Church, and I should like now to refer to some differences. Clergy are

often annoyed that their parishioners do not come to them with psychological problems, although some of these disorders might qualify as pastoral.

Though only masochists among them would want an unending stream of visitors with behavioural problems, most of them, except the very lazy, would like to have an occasional analysand or, as this word has a precise connotation, an occasional person to counsel.

One of the reasons why they do not get such applicants is because they do not work basically in an individual or conversational or transference-creating manner. They work through rite and sacrament and their analyst's couch is a large barn with six hundred pews and an organ. Some of them even work through the Scouts, where the ritual is knot-tying, or the Boys' Brigade where the sacrament is a sound coming out of a trumpet. Of course I know that the lanyards and the drums, the anthems and the acolytes, even the bread and the wine, are ineffective on their own, and what makes them work is the faith and the fellowship, the feeling atmosphere in which buried selves like seeds in a greenhouse begin to sprout. Where this atmosphere is right, where the fellowship has the distinct mark of the charitableness of Jesus, persons will be able to find their true selves and simultaneously experience inspiration, whether we see this as a new vision of mankind with El Greco and T. F. Powys, or, with Amos, as a perception of the area in which society is hurtful to people, or, with Carlyle, as insight into the kind of activity in which a person can find fulfilment. In a worshipping community of the right kind a man's conscience is first separated from the false conscience or Super-Ego (and how grateful we ought to be to Freud for enabling us to make this distinction) and then adjusted by the insights of moralists of an earlier age. In a fellowship which genuinely reflects the character of Jesus there should be a shared serenity and a stimulus to generous emotions. It is a sad fact in our disbelieving century that many priests and ministers are unable to believe in the manna (or indeed mana) they administer and so they geld themselves unnecessarily. Should a member of their congregation come to one of them and say: "Oh I do feel better for coming to your service," one of these

depressed priests would probably recommend them to see a psychiatrist, just as they would label as a schizophrenic anyone who heard Christ speak comfortable words in an ecclesiastical setting. I think such sophisticated priests should be prepared to accept the fact that certain simple people may get more from the Scriptures and the liturgy than they can, just because they are free from the inhibitions of a modern theological education. One is touched by the fact that Nirad Chaudhuri can appreciate Jane Austen more fervently than an Englishman, and I have met Nigerian canons to whom Christianity has more compelling power than it would seem to have in many an Anglican bishop. Just because a doctrine does not work for you, you should not say it cannot work for anybody.

To explain a joke or to describe in psychological terms a liturgy is a self-destructive exercise; but it may have some value. Public expressions of penitence may humble the Ego and organ music may lull the Censor asleep, the reading of exotic Oriental tales may waken seeds dormant in the lower horizons of the mind, and love impulses may be stimulated by the proximity of groaning bodies—groaning, that is, in the spirit; and as a result of such a psychic upheaval a man may perceive the one purpose which will make sense of his life. In short when the mind concentrates on higher things in a benign and unacquisitive community a person's creative side may show itself. In this way a service does what an analytical session may do.

I should like to give an illustration from an alien religion. At the end of the war the Americans found on their hands high-ranking Japanese thugs awaiting trial; and true to their principles they said these men should have a chaplain. They were Buddhists; the Americans found priests prepared to take on this assignment, and were surprised that they did not object to the American demand that they should have no personal communication with the prisoners. "This is not necessary," they said, "but flowers are," and they refused to visit the gaol unless flowers were found, no easy thing to do in the Japanese winter. "Without flowers, no service"; so flowers were flown in and then they began to read their Scriptures.

Several of these hoary old rogues reformed themselves and left moving testimonials of their conversion, which occurred through liturgical readings in a holy setting. These men encountered their true Selves as the Buddhist Gospel was read to the scent of flowers and the tinkle of the odd bell.

I surmise Christian therapy works in a similar manner. The priest talks about Jesus and his hearers perceive their ideal Selves; he describes the Kingdom of God and they see how they should organise the kingdom of their personalities; he reads to them the words of Amos and they decide to learn Italian or physiology. Christ is one -yet everybody sees Him differently; Ideal Humanity is one, yet as we can only grasp a part of this, each person reacts to it differently. Libido may be as common as blood or sweat, yet as it must pass through the grille and grating of our unique genetic inheritance, then to be distilled by the unique circumstances of our early training, by the time it reaches the upper reaches of the mind it makes us all very different.

In this talk I have been concerned with theories and principles; and I have tried to make religion and psychology illuminate each other without the use of personal histories. I can imagine this irritating some people, for I may seem to have talked about hypotheses as if they were facts, and mystical ideals as if they were within everybody's reach at any time. But surely a lecturer may exaggerate to make a point. Even Jesus did this. I know Kierkegaard would not accept this, and mocked those who thought Christ exaggerated for homilectic purposes, saying that such clergy thought Jesus was like the man who kept all his clocks an hour fast in case he was late. I think Kierkegaard was wrong. I think when Jesus said it was easier for a camel to go through a needle's eye than for a rich man to get into heaven, or when he exhorted men to be as earnest in their praying as a bitter old woman howling for a rent rebate, he was using hyperbole for wit and for conviction. At any rate this is my excuse for referring to the Self as if it were as conspicuous as the lobe of the ear, and the conscience as if it were as audible as the pulse. Jesus said: "Yet a little while is the light with you. Walk while ye have the light, lest dark-

ness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light." Maybe with luck once in twenty-five years you will receive an intimation from the Self; possibly at the beginning of a love affair or the end of a concert you may glimpse a purpose which could integrate your life. Mystical experiences do happen, though they are not as common as blackberries. I do not think anyone has ever defined a human being as an animal that hopes, but I would add this definition to the pile of aphorisms purporting to sum him up, for I am sure that without hope you cannot remain human. So by all means cherish the hope of reaching perfect integration, of being saved and sinless, of knowing your Self even as you know your Ego; but do not be downhearted if this blissful state ever eludes you in this life. "Many are called," said Christ, "but few are chosen." By all means hope that you are among the few, even though the statistics may tell you that this is unlikely. In any case though none of us here may have a boring familiarity with the concepts about which I have been speaking, maybe we know enough to understand the terms and to see that they might apply as explanations both of religious ceremonies and of the individuation process.

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